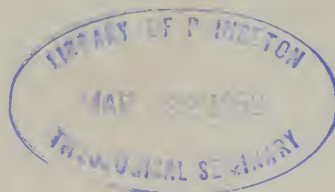


The
CHRONICLE
of the

LONDON MISSIONARY SOCIETY

1927

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THE CHRONICLE *of the*

London Missionary Society



Madagascar. Women going home from Church

[Photo by Lucie G. Owen]

:: ANNOUNCEMENTS ::

THE REGISTER

Arrivals

Rev. G. H. and Mrs. Parker, from Nagercoil, and Miss B. A. Blanchard, from Neyoor, Travancore, May 9th.

Miss M. L. Butler, B.A., from Bangalore, South India, May 14th.

Miss E. M. Turner, from Almora, North India, June 3rd.

Departures

Rev. W. Hockett, returning to Tananarive, and Rev. B. R. and Mrs. Evans, appointed to Ambohimanga, Madagascar, per s.s. *General Duchesne* from Marseilles, May 26th.

Births

WALLBRIDGE.—On April 27th, at Karuizawa, Japan, to the Rev. P. and Mrs. Wallbridge, of Hankow, a daughter (Carol Mary).

BEYNON.—On May 27th, at Grovesend, near Swansea, to Mr. and Mrs. O. G. R. Beynon, of Shanghai, a daughter (Joan Maud).

Marriage

JONES—HIPEAU.—On April 7th, at Tananarive, Madagascar, the Rev. J. T. Jones to Mlle. Hipeau.

Swanwick, 13th—19th August

Chairmen, Rev. MacEwan Lawson and Miss D. Mack Smith. The devotional sessions will be taken by Rev. F. H. Ballard, of Bristol. Fee £3, including registration fee of 7s. 6d. Registration forms are now ready and may be had on application to Mrs. Parker Crane, L.M.S., 48, Broadway, Westminster, S.W.1. Railway vouchers for reduced rail fare will be issued for this Conference.

Leaders' Conference, 26th—29th August

A conference for Missionary Leaders and Campaign Officers will be held at High Leigh, Herts. Chairman, Rev. E. W. Franks. Devotional sessions will be taken by the Rev. D. W. Langridge. Fee £1 12s. 6d., including registration fee of 7s. 6d. Week-end tickets will be available for this conference. Registration forms are now ready and may be obtained from Mrs. Parker Crane, L.M.S., 48, Broadway, Westminster, S.W.1.

Business Men's Luncheons

These will be resumed on Wednesday, October 5th, and will continue fortnightly until December 14th. Among the Speakers in the Autumn Session

will be the Bishop of London, the Headmaster of Eton, the Earl of Ronaldshay and Dr. Timothy Lew, Dean of the Faculty of Theology, Yenching University, Peking. Printed programmes, when ready, may be obtained from Rev. S. J. Cowdy, L.M.S., 48, Broadway, S.W.1.

Book Wanted

"Fathers and Founders of the L.M.S." by John Morison. Please notify the Editor L.M.S., 48 Broadway, Westminster.

Wants Department

Mrs. E. C. Baker, of Isoavina, would be grateful for the gift of the first set of French language gramophone records.

Rev. A. E. Jennings, Kuruman, would be glad of the gift of a typewriter.

Rev. A. E. Smith of Gooty, South India, could make good use of an accordion.

All intending donors are asked to write to the Secretary, Wants Department, L.M.S., 48, Broadway, Westminster, S.W.1., before sending gifts.

Monthly Prayer Meeting

Friday, July 15th, at 5.30 p.m., at the L.M.S. headquarters, 48, Broadway, Westminster, S.W.1. Conducted by Mr. T. A. Mitchell, Secretary of the Camberwell and Dulwich group of the M.A.C.

No meeting in August.

New Watchers' Prayer Union Meeting

AUXILIARY	CHURCH	SECRETARY
Nottingham,	St. Ann's Well Rd.,	Mr. W. R. Finch.
Stockton & Middlesbro'	Redcar,	Miss H. M. Graham.
British Guiana, Leeds,	New Amsterdam, Stanningley,	Mrs. Nichol. Miss R. Simpson.

To Leaders and Superintendents

IMPORTANT

The June issue of "Torchbearers" has been sent out from the Mission House. If you have not yet received your leaflet, please ask your Church Missionary Secretary to supply it. *It was sent to him.*

To Missionary Secretaries

Have you passed on the sections of the June "Torchbearers" to their rightful owners? Please write at once to the Educational Assistant at the Mission House if you have not received your complete copy.

ABOUT REMITTANCES TO THE L.M.S.

HOW TO REMIT. It is requested that all Remittances be made to the Rev. Nelson Bitton, Home Secretary, at 48, Broadway, Westminster, S.W.1; and that if any gifts are designed for a special object, full particulars of the place and purpose may be stated. Cheques should be crossed Bank of England, and Post-office Orders (which should be crossed) made payable at the General Post Office.

TO LOCAL TREASURERS. It is PARTICULARLY REQUESTED that money for the Society's use may be forwarded in instalments as received, and not retained until the completion of the year's accounts. This would reduce the Bank loans upon which interest has to be paid. The Society's financial year ends March 31st.

LOANS TO THE SOCIETY

With the view of reducing the large amount which is paid in interest on Bank Loans, the Directors wish to state that it would be a great financial help if friends of the Society were prepared to advance sums of £100 and upwards free of interest for periods of not less than three months. In the case of advances for unfixed periods repayments could be made at ten days' notice.

THE CHRONICLE

Of the London Missionary Society

JULY, 1927

A Matter of Discipline

By Marie L. Christlieb
of Anantapur

(From "An Uphill Road in India", Livingstone Bookshop. 6s. net., postage 5d.)

"**A**MMMA, a pencil, please."
"Please give me some paper to cover my book."

"I have nothing to put over me at night."

"The *dhobi* has my other skirt"—this to wrathful remarks of mine about the present very inky one.

Now I have become the old woman who lived in a shoe. The pitter-patter of little feet in the verandah, the chattering like magpies in the garden where ostensibly they are weeding, but in reality climbing the rapidly growing flame-trees, is like music in my ears. For is it not the fulfilment of the dream of years?

Dorcas is acting as matron. Her business capacities are finding fine scope. For to the multifarious other duties of the missionary it was impossible to add the daily supervision of housekeeping details in the Home. Dorcas and I settled principles. First, children must have nourishing food and plenty of it, also variety, else they will think unduly much about food. Second, economy is essential. Third, responsibility for, and the credit of doing it all as well as possible, rests with the matron. The result appears to be, so far, that the cost per head is lower than elsewhere and that not a single complaint about food has reached us.

The question of discipline came up next and proved a thorny subject. In how far are punishments ever truly salutary? When life opens and coercive preventives are withdrawn what inner bulwarks have they built? I can see that the building up of these is going to be a slow business. A few days ago we played the ring game. Between these Christian village children and their little heathen neighbours there is not much perceptible difference. While I was hiding the ring I saw the girls peeping and peering.

A teacher had to be put in charge to prevent them cheating. Then, quite openly, they tugged at the teacher's skirt. "Tell us where it is. Tell us just this time."

"Shall we play the ring game?" I asked to-day.

"Oh, yes, yes, please."

I drew it from my finger and in front of them stuffed it into some hiding-place.

"Now find it."



A Dhobi (washer) girl in South India

They gazed at me in perplexity. "But we saw where you put it."

"The other day I noticed you looking when I hid it; so I thought you liked it this way."

"But—but, that's not a game!"

"No, it is not a game. Do you really want to play a game?"

"Oh yes, yes."

"Then, *play the game!*"

But it will take time to get the notion of honour rooted among them. Though even now, I overhear little whispers, "We must play the game; we must not look."

The question of punishments has been solved not unsatisfactorily, I hope. The matron has a mark book. Three bad marks—which, however, are not to be lightly given, and only for direct disobedience or very gross negligence—involves the loss of the Sunday rosette. This is a pink affair, solemnly pinned on when they are marched up in their white Sunday things for inspection before service. The loss of it is a punishment purely of the imagination; but the sensitiveness appealed to has not failed. They mind it badly and have besought me even with tears to relax my hardness of heart, which, needless to state, is inexorable.

Maybe, in part, their grief is feminine vanity. Certainly the spectacle of the little crocodile of snow-white girls with their rosettes is so fetching that I now get visits from tiny Andapur mites. Two of them stood in the verandah yesterday and asked solemnly, "Please take *us* into the Home. We want a pink flower."

Quarrelling is another difficulty. This does not trouble me personally anything like as much as the lack of truth, or tendency to laziness. Sneakingly I even sympathise with the children. Who expects them to have the tempers of angels; boys may fight it out; girls must somehow express their instinct of combativeness also. The matron, however, likes

things more orderly; she caused me to harangue them, and make them understand that this pastime must be kept within bounds, or their liberty may be curtailed. In spite of this (Dorcas has just been in to say), two of the bigger girls had quarrelled disgracefully in school and on the way home. This last is particularly heinous. On public roads! The rosette will not cover the crime, matron thought. There is to be a picnic next week; exclusion from that might serve. Is not that rather too fearful? Also, who would look after them, left behind all day alone? With a sigh, I sent for the culprits and groped for wisdom. They stood before me with heads hanging low.

"Long ago before people had any houses, where did they live?" I began.

The heads went up. Instead of a scolding, something like a story. Things were not so awful, apparently.

"Yes, in the jungle. Is anyone living in the jungle now? No? Think again. Yes, tigers and other animals. But human beings learned to build houses. Living together in numbers they had to make rules for themselves, had they not? Is there a *Panchayat** in your village? Quite so, and every one has to obey it. If they won't obey it, the others will have nothing to do with them, they must go away to the jungle. And, in the same way. . . ."

Heads went down again. This story had a horrid moral after all.

"I am sorry; but if you will behave like jungle animals you must be in 'the jungle'. for this week you will not eat with the others, but have your food out in the courtyard by yourselves."

They departed, impressed, I trust, with a sense of disgrace. Their imagination must surely be getting a little trained; for in itself the punishment is fictitious. A short time ago, on full moon night, every one had their food out in the playground and that "jungle" was *pro tem*. the abode of bliss.

* Village Council of Five Elders.

REAL CO-OPERATION

"At this time (about Sept., 1877) Mr. Mackay, of the Church Missionary Society's expedition which had gone in the year before, was coming coastwards. From Mpwapwa, hearing of our effort with the wagons, he was taking careful notes as to the best road for the purpose, and cutting a track for us through some of the worst places. At one of these we were delighted to find a timber bridge across a nasty gully, over which our wagon-train passed in safety, and the whole cavalcade halted and gave 'three cheers for Mackay'.

When he met us on the road he stayed a day with us, during which he and I worked side by side with pick and shovel, showing the natives how to make a road, and during subsequent intercourse we initiated him into the mysteries of bullock-training, etc., and so in various ways we aided each other in these practical operations."

(From Captain Hore's "Tanganyika".)

Easter Persecution in Hankow

By
Edward Rowlands
B.A., B.D.

WHEN the storm broke a few months ago work was going on in full strength.

Outwardly now everything is different. Out of a number of missionaries at their posts at Christmas only a remnant is left and residing in the ex-British Concession. With the exception of the Hospitals and a certain number of Primary Schools the Church has been stripped of all Institutional work. Education has especially suffered. Some of the finest school buildings have been made barracks and the scholars are scattered.

Of the country Churches it is difficult to give a systematic account. While some groups are holding together, there are whole districts in which services are made impossible by the activities of the Peasants' Union—a new terror to the country life of China. Where buildings are at all spacious or imposing they are in some cases made the headquarters of the local revolutionary party, the Christians' mottoes covered over and revolutionary emblems put up.

In a country place near Hankow an evangelistic band, made up of members of other Missions and the nucleus of our own future Sidney Clark Band, had been working all the Autumn. Driven out at Christmas they returned after the Chinese New Year, when

it seemed possible to go on with work. But they were only there a few days when the embers of persecution flared up. Once again they had to leave. Personally they escaped harm, but the remaining boxes of tracts they had went up in smoke.

The scattered Christians in the country need our most earnest prayers. Cut off from fellowship with others, they are fed with stories that Christianity is at an end and not going to be allowed to exist. But we believe many will have learnt that there are ways of keeping their spiritual life, apart from the ordinary institutions. A Pastor from the country was recently asked if they were still able to have services. "Oh no," he said, "the Church premises are occupied." But he added that they had *meetings* in the homes of members. Where Christians can get together in any numbers the attendance is splendid and the spirit keener than usual.

At Easter, the leaders of the Church met in Hankow for meditation and discussion.

On the evening of Easter Sunday a company of sixteen met at the house of Bishop Roots by his invitation for evening meal. The company was comprised of Chinese leaders, and American and British missionaries from among the small number left in



Christ's Vanguard in the storm-swept land

The Hankow Presbytery assembled at Easter, 1927. The meeting was memorable for the friendly feeling which existed between the Chinese and the Missionaries in spite of the public disorder raging at the time.

The L.M.S. Missionaries from left to right are A. J. MacFarlane, Edward Rowlands, F. G. Onley and Thomas Gillison.

Easter Persecution in Hankow

Hankow. The mere fact that we could meet at such a time was a strength, and the bringing together of so many points of view very stimulating. It was too compressed as to time to be called a "retreat", and yet it had all the elements of one.

One subject discussed during our meetings was the relating of the principles of Christ to the revolutionary movement. We were happy in having with us a Cantonese who could speak from true knowledge, and whose Christian character is known to all in this centre. His summary of the situation is worth noting. One difficulty for a Christian, he said, was that the machinery of the revolution was so complete that you were asked to sacrifice individual liberty and even your Christian conscience for the purpose of helping it on. Moreover, it was radical, and in actual working emphasised the destructive side. This can be seen by reference to Sun Yat Sen's "Three Principles of the People". These are the people's national spirit (*min tsu*), the people's power (*min chuan*), and the people's life or livelihood (*min shen*). Like the cries "liberty, fraternity and equality", they constitute a watchword, and as such are constructive. They would be the principles of any democracy, and in the main the aims of any Christian who loves his country. There was no intention to criticise the movement as a whole but as manifested in these two provinces at the moment the destructive side was almost exclusively stressed, thus:

"Down with Imperialism"

"Down with Militarism"

"Down with Capitalism" (note how these correspond to the above three principles on the negative side).

It was a question more of method, then, and once again the message of the season came to us when it was pointed out, sad as it may be, that the method of hatred was in many cases deliberately chosen in contrast to the method of love. As one of the leaders of the movement has expressed it, there was no place at the time for the method of Jesus—love, peace, and gentleness.

A Glorious Ending

Among those who met with us were Miss Tsen, Principal of I-Fang School, Changsha, and her cousin, Mr. Beauson Tsen. They had been driven out of Hunan only the previous week where the persecution is being carried on with even greater rigour than here. But things are not done by halves in that pro-

vince, and so the following account which tells of the spirit of the girls at the close of school will not be surprising.

Miss Tsen is a graduate of London University, and ten years ago established a school in the ancestral grounds of the family in Changsha. The above title, I-Fang, means "School of Fragrant Learning". The school is unique as it is a fine instance of a first-class Christian school run by private Chinese enterprise. Properly speaking it should have survived according to all known safeguards. It was Chinese, not foreign, and fully registered under Government. One cannot help the presumption, then, that it was closed and the whole property confiscated, because it was uncompromisingly Christian. A Government Inspector who came early in the year could find no fault educationally. He could only say, "With all your spirit and method why are you not helping the Revolution more actively?"

An unconquerable spirit

When they were forced to give up Scripture as a lesson Miss Tsen gave talks each morning on current problems and showed how these could be met from a Christian standpoint. So the spirit was preserved. The pupils themselves backed up this step, and in a written document dated April 6 declared their position. Quoting a Chinese saying they said, "Better to be broken as jade than exist as earthenware." So it happened. A close had to be made. For some time the school had been troubled by a Communist club which had taken part of the premises. But it was actually the Peasants' Union who on April 9 of this year brought various charges and forced the school to close. They did not scatter, however, without a solemn meeting in which staff and pupils expressed their minds. One of the former begged the scholars to show no resentment, for it was their spirit which should ultimately save China. They on their part were quite outspoken and said, "The spirit of I-Fang shall never die!" Then they joined hands in a ring to sing, gave cheers for China, liberty and independence, after letting off some crackers walked out in procession, going through one of the main streets. Mr. Tsen, who related this, said he felt *Christlike failure was better than success at the present time*—in itself an Easter message, or, as the girls put it, "Better be broken as jade than exist as earthenware".

ANNIVERSARY ECHOES

Lights and Shadows in China

By
C. G. Sparham



WE may be confident that in time order will emerge in China for although the general appearance of things is chaotic, there are evidences of reason working beneath the surface.

There is intense anti-foreign agitation, and in some cases extremists are opposing all religion.

Special venom is directed against Christians because they are regarded as favouring the Imperialistic Powers. *The Times* of May 11th told of a pastor being stoned to death in Hunan, and we have heard of one of our Central China pastors who was led in procession in mockery through the town with his hands tied while he was denounced as a dog of the Imperialists. On the other hand the Constitution of the Chinese Republic grants Religious Liberty, and where responsible heads of government can be found they are usually loyal to this ideal. The churches with which we are associated are scattered through six provinces; it is good to report that in the great majority of these regular worship has

been maintained. In one case a chapel which has been occupied by soldiers has been regularly vacated for Sunday worship.

There is a great torrent of anti-Christian literature flooding China to-day. On the other hand the three Bible Societies report eleven million Bibles or scripture portions as having been issued during the year; while the Religious Tract Society of China has circulated six million copies of its publications within the same period. It is well to remember this when we read that the Tract Society's Press at Hankow is temporarily closed down owing to Labour troubles.

For many years past L.M.S. missionaries have been training the churches to manage their own affairs. Chinese Christians cherish the hope that ultimately there may be one nation-wide Church on simple New Testament lines, and as a step in this direction there is being formed a united Church. In the first instance Presbyterian and Congregational churches are being drawn together. Most of our L.M.S. churches are merged in this united Church. It is hoped that other Churches will join this same fellowship. The First General Assembly of this Church of Christ in China is to be held on September 1st, 1927. If political conditions permit it is probable that representatives of from 100,000 to 130,000 communicants will be present.



The Poster Campaign in China. The right-hand picture represents a Chinese soldier attacking a farmer and another farmer coming to the rescue

What does India need?

By H. Sumitra, B.A.
of Bellary



LET us imagine we are in a street in one of the North Indian cities, in Aligarh or Lahore. It is the day of a big Hindu Festival. There is a long procession in the street. In the front there are a number of musicians playing on violin, drums, cymbals, etc. Behind the musicians come the priests, some of whom carry the emblems of their deity, while others are chanting songs and prayers. A great crowd of devout worshippers follow the priests. As the procession passes through the street the people in the shops on either side come out to feast their eyes on this manifestation of Hindu devotion. Now the procession reaches a mosque—a Mohammedan place of worship—a couple of Mohammedan gentlemen come out of the mosque and ask the musicians to stop their music and pass the mosque in silence as there are some in the mosque offering prayer. The musicians ask for instructions from the Hindu priests who are their employers. They are ordered not to mind what others say, but to move on playing music to the temple in front of them. As the musicians proceed, a number of Mohammedans rush out of the mosque with wooden clubs in their hands, and attack the crowd. There is a skirmish, and in a short time all disperse. But for many days and months the two communities look upon each other with suspicion and hatred. What does India need?

The Outcaste

Come to an Indian village—enter where the outcastes live, and try to understand their condition. Here comes a strong young man limping. Ask him what the matter is with his leg. He tells you that one of the big farmers or landlords with the help of another got hold of him in the field and twisted his leg. It was because he was enjoying a part of waste land which formerly belonged to the landlord but now is given to him by the Government. You know it is against the law of the land, and so you ask the poor outcaste man to make a complaint. The magistrate asks for witnesses, but there is no one in the village to take the side of the poor outcaste as against the rich landlord, so

the case is dismissed. What does the outcaste need? And what does the landlord need?

The Widow

Or go into an Indian home, and try to realise the condition of the women. Most of the girls are married, and a number of them are already widows. Notice that the widow has no ornaments, wears one kind of cloth only, has one meal a day, and is not allowed to re-marry. While the mother in the home is in charge of all the household work, she is still subject to the will of her lord, her husband. Whether the treatment of the father be good or bad, no one can question his authority over his wife and his children. What does India need?

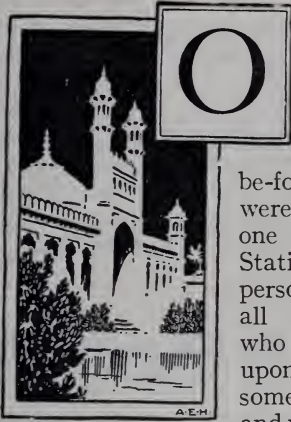
Jesus meets the Need of India

An increasing number of Indians are studying the New Testament to-day. Our Lord shows in His teaching and His life the right attitude towards the outcaste, the woman and the enemy. He also supplies the spiritual power without which the right attitude and right conduct cannot be maintained. The rich, the nationalists and the zealots learn from Him what their responsibilities are, and how they might discharge them. Jesus also creates the spirit of service and sacrifice, which is the distinguishing mark of every lover of the people.

While our Lord is supplying what is most urgently needed in the national life of India to-day, there is no doubt He is the goal of the age-long search of the religious heart of India. India believes God is so Infinite that He is beyond the knowledge of man. Man might attempt to enter into communion with Him, but he cannot perceive His character nor ascribe any action to Him. The character of the Absolute can only be described in negative—not this, not that, not any other. And yet India has been diligently searching for him. It has searched for Him in the way of Karma (action), in the way of Bhakti (devotion) and in the way of Nirvana (wisdom). It has searched for Him in trees, in rivers, in animals and in men. India has tried to get nearer Him in prayer, in song, in offering and in austerity. To India belongs the credit of persevering in this search for God throughout the centuries. The heart of India will not be satisfied till it has found Him Who will abundantly fulfil her passionate desire for life with God. Our Lord has said, "I came to fulfil". He, being the image of the invisible God, the Word of God become flesh, will show the Father to India, and lead her into eternal life.

Impressions of Travancore

By J. D. Jones, D.D.



ON my return home from Australia I spent eight days in Travancore. Eight never-to-be-forgotten days they were. I visited every one of our Mission Stations. I came into personal contact with all our missionaries who were actually upon the field. I got some idea of the extent and variety of the work that is being carried

on, and of the innumerable duties that fall to the lot of our missionary staff. I enjoyed the gracious hospitality of the Missionaries' homes. I had the pleasure of meeting the native pastors and evangelists. I visited quite a number of the little country churches, and was garlanded quite a number of times. It was a crowded eight days—every moment of it full of keenest interest.

I came away with certain impressions from Travancore. First of all with this—that our men and women out there are just splendid. I sometimes think that I live a fairly laborious life myself—but our missionaries are in labour more abundant far. And that is one of the main impressions I brought away with me from Travancore—we may kill our missionaries by expecting them to do more than flesh and blood can accomplish. We place burdens upon them which are too heavy to be borne. We take responsibility for fields which we do not effectively occupy, and the missionary is worried and nearly heart-broken because he knows there is work to be done which he cannot overtake. After my brief visit to Travancore I could understand better the findings of the Deputation of two or three years ago—that to meet the needs of S. India alone an additional income of at least £8,000 a year was needed.

A Magnificent Work

And the second impression I came away with was this—that not only were the men splendid, but the work done was magnificent. I saw Nagercoil with its Church in which I tried to preach—I say “tried” for I had to mangle my poor sermon beyond all recognition because on the lips of my eloquent interpreter, my short sentences expanded

into rolling and eloquent periods. I saw that if I gave the whole of it I should rival the old Puritans in length. Its Schools, its Colleges, its Printing Press, its Hostel, a most impressive work. I saw Neyoor with its Church and Hospital where Dr. Somervell is carrying on his great work. I saw Pareychaley and its village station. I saw Trivandrum, the capital, with its Theological College, its Church, its Hostel, and its great Leper Asylum. I got a glimpse of Attingal, and saw the pastors and evangelists of the Quilor district. Altogether, our London Mission has done, and is doing, a mighty work in Travancore. It has done more than gather together those thousands of converts, it has brought moral and spiritual uplift to the whole population of the State. Life is more decent and tolerable in Travancore because our Mission all these years has carried on its gracious work.

Missionary Needed in India

And the third impression which I brought away with me was this—I speak on this point with all diffidence and deference to those whose opinion is worth more than mine, but I feel you would like me to tell frankly what I think—the Indian Church cannot as yet do without the European Missionary. A great experiment is being made in India. The Indian Church is being entrusted with the responsibility of Self Government. Of course that was an inevitable development. The object of Missions is to create a Church which shall be able in time to do without the Missionary—a Church disciplined and moralised, conscious of the guidance of the Spirit and obedient to it. But the day when the young Church in India can be left to itself has not yet arrived. In Travancore it is not fewer European Missionaries that are needed, but more. You could employ double your present number of Missionaries with immense advantage to the work. For India needs our Gospel. It urgently needs our Gospel.

And More Faith at Home

But what is the use of speaking about the need of reinforcements when the Society cannot carry on its existing work without incurring these appalling deficits! The weakness in connection with our Foreign Missionary work is *here at home*, in the lethargy and unconcern of the Churches. I know something about raising money. I have had some experience of it. I know

that it is like flogging dead horses, absolutely heart-breaking work unless there is, in the hearts of the people, some real belief in the work for which you plead. Our first task then, as it seems to me, is to get into the hearts of our people, a new love of the Gospel, a new sense of its wonder, and a fresh realisation that the spread of it is the primary obligation which rests upon Christian people. In other words, our most urgent need is a quickening of our own spiritual life

or to use the old familiar phrase, a revival of religion.

The real missionary problem is *not one of money, but of faith*. Now I want humbly to avow my faith in the sole Saviourhood of Jesus. I know He can save. I have experienced something of His saving power. And the history of missions assures me He can save everybody, and save everywhere. Believing that, what can I be but earnest in this work of telling others about Him?

The Women of Madagascar

By Margaret Gale
of Anjozorobe.

THE word "*without*" might be written across the life of the heathen Malagasy woman.

Girlhood *without* innocence,
Womanhood *without* honour,
Marriage *without* love,
Motherhood *without* joy,
Sorrow *without* a Burden Bearer,
Sickness *without* succour,
Death *without* hope of a beyond.

The heathen woman as I have seen her is often filthy, wearing ragged garments loaded with charms, her tangled hair almost obscuring her face, and so frightened as to be scarcely human.

Many people talk of heathen life as something pleasant and sunny. "Not a bad kind of life as compared with the stress and strain of our modern civilisation."

But heathenism is not a passive state—it is an active condition of evil—of the evil forces of the universe. It is not the mere absence of good, but the dominance in human life of the powers and forces of evil, and a life dominated by evil can never be anything but a veritable hell on earth.

The woman is the slave of her husband, one of several, and very little more important

than the oxen. As long as she can work, he will support her, but when she can work no longer, she is cast aside as a useless garment. She is driven out then, and just goes from village to village fighting for the refuse with the village dogs, and finally lies down and dies with no one to pity or help.

There is no land in which the Christian gospel has so changed the status of women. In the Christian Church of Madagascar women are Deacons, Superintendents of the Schools, Reformers, Evangelists and Nurses.

The women are the backbone of the Malagasy Church. They are so much the backbone that sometimes the good deacons take fright. In one church sermons were preached for two months by the Pastor on the two texts, "Remember Lot's wife", and "The woman tempted me and I did eat". The texts were used on alternate Sundays. But to be present at the half-yearly meeting of women of the Malagasy Church, to see before you 1,500 shining, happy, intelligent faces above the spotless white lamba and to hear those women pray is a very benediction and reveals a depth of spiritual experience which is nothing less than wonderful.

Board of Study for Missionaries

It is announced from Edinburgh House that the Rev. E. S. Daniell is to be the new Secretary of the Board of Study for the Preparation of Missionaries, in succession to Miss G. A. Gollock. Canon Daniell, who was for some years Head of the C.M.S. Theological Training College at Mukono, Uganda, is also Warden of the new C.M.S. Hostel for Post Graduate Study at Highbury, and he will combine this work with that for the Board of Study.

The Board of Study has prepared an attractive programme for its Vacation Course at Kennaway Hall, Stoke Newington, this summer. The afternoons will be kept free for recreation.

Summer Vacation Course

Among the lecturers will be Professor J. P. Bruce, D.Litt., Miss L. M. Cheeseman, F.E.S., F.Z.S., Principal A. E. Garvie, D.D., Miss J. E. Higson, Rev. D. Jenks, Rev. W. Paton, Rev. Canon J. Roscoe, Rev. E. W. Smith and Mr. J. H. Wimms.

The Course begins on July 23rd and ends on August 6th, and is open to missionaries on furlough and to those going out for the first time. Places should be booked early as accommodation is limited.

Particulars as to fees, etc., can be had from the Registrar, Board of Study, 2, Eaton Gate, London, S.W.1

A Great Day at Hope Fountain

By
Sarah Jenkins
a Pupil

On April 2nd the Foundation Stone of the new Normal Girls' School at Hope Fountain, Rhodesia, was laid by the Rev. A. E. Jennings. This is a description of the ceremony written by one of the VIth standard girls.

ON April 2nd we had a meeting and it was a lovely day. There were a lot of people, white and black, from all the different places. We all gathered together on the playground near the Normal School. There were many missionaries and teachers.

We all sat there, and the sun was very hot, there was no shade. We opened our meeting with a nice English hymn, and oh, we sang very nicely indeed. After singing, Rev. Neville Jones spoke about how the Foundation Stone was going to be laid.

Then the Rev. A. E. Jennings stood up and laid the Foundation Stone on the left side of the Normal School. Then he talked about the Normal School, and how the girls are going to be trained to become teachers. He spoke about education and how the natives have become Christians. The girls were all glad to hear the nice words which Rev. A. E. Jennings spoke, and lots of white people took photos, and our teacher, Miss

D. F. V. Willsdon, took the Normal Girls near the Foundation Stone.

After that the Inspector was asked to talk, and he stood up. He spoke nice words, and how he is pleased with our work in school. He said he hoped that the education will increase, and that the girls will become better wives, and that they will teach their children about the love of Jesus Christ.

Major Jackson stood up and spoke to the people in native language, and we were all pleased to hear him speaking very nicely. He said to the people: "The girls will be trained as teachers, and how to sew. They will be trained to become true Christians, and then they will be able to teach other people".

After the talking Mr. Philips prayed. When the meeting was over, the white people went down to play balls (tennis), and tea, cakes, and biscuits were prepared for them. We Normal girls and domestic girls were serving tea and cakes.



The first pupils of the Normal School, standing by the Foundation Stone. The writer of this article is the third from the left.

HONEST COMMERCE FOR AFRICA

"The promotion of commerce ought to be specially attended to, as this demolishes that sense of isolation which heathenism engenders, and makes the tribes feel themselves mutually dependent on, and mutually beneficial to, each other. My observations on this subject make me extremely desirous to promote the preparation of the raw materials of European manufactures in Africa, for by that means we may not only put a stop to the slave trade, but introduce the negro family into the body corporate of nations, no one member of which can suffer without the others suffering with it. . . . Neither civilisation nor Christianity can be promoted alone. In fact, they are inseparable".

(David Livingstone in "Travels and Researches").

Things Told and Untold

By
Edward Shillito, M.A.

I



EVERY year the Missionary on the field is called to present a report. It is not improbable that some would gladly cross deserts, or ford crocodile-haunted rivers to escape from this task. But if it is a burdensome task, it has its value for the reader and for the writer. It might be a salutary practice if all of us ministers, deacons

and all church members, had to write a report of our year's service in the Kingdom of God. It is good to tell what can be told, it is even better to be reminded of things which can never be told in reports. So much of our service is labour, invested in faith, from which we can see no returns. The labour itself must be its own reward. It is well that we should recall such things.

II

There are missionary stories which become household words. Sometimes one hour of crisis comes, and the servant of God is seen in a blaze of light, which is shed upon not only that hour, but all his previous undistinguished days. Sometimes a Missionary finds a biographer with the skill of a writer to set forth the story, so that everyone must read it. Martyrdom always throws back a radiance upon the story which led to so great a consummation. We ought to be thankful for these elect souls, but we do wrong to them if we separate them from the others who labour and die unknown, except to their comrades in the field. To read the reports of the L.M.S. is to receive the strong impression that there are as great stories untold as any that have been told, and that there are in every field, men and women who are the peers of the most famous of the noble army of martyrs.

III

Some Missionaries have the power of telling their story in letter and in speech. It is a most excellent gift, and should not be neglected. The letters of a Missionary to

his friends are not the least effective part of his ministry. How much we owe to the older missionaries who never missed a mail—it was easier then, no doubt. The writings of Moffat, and Coillard are priceless documents. Many men and women on furlough can tell their story in vivid and powerful fashion. But it still remains true that others who have not the gift of expression, either with pen, or with speech, are doing work no less patient and far-reaching in its results.

There are some, indeed, like the Highlander who won the V.C., and when on his return home his mother remonstrated with him for not letting her know, replied, "it wasna my turn to write".

IV

There are many stories which the reader of the reports longs to find and does not find. For years students of L.M.S. history have wanted to know more of the work done by Mr. Schlencker, of Papua. He has laid down his work because of ill-health. Everyone who is familiar with Papua speaks of this missionary with admiration and reverence. But it is little one can ever learn of him from his own reports. He has been content to toil with a faith which burned, and was not consumed, for the Papuans; he has been content to live only in them. How very little we can ever learn from our medical missionaries and nurses! Or from the house-to-house visitation of our evangelists and Bible-women! Or from those who toil terribly to master languages so that they can help to create a literature for the new Christian communities! It is enough in our prayers to lift them and their toils into the light and comfort of God. They ask no more.

V

Yet with all that must remain untold, there is a world of romance in the story of the L.M.S. If only all the members of our Churches could follow the fortunes of the campaign which never ceases! They would find themselves in forests and deserts, by rivers and lakes, in contact with the subtlest of intellects trained through the centuries to think upon the deep things of life and death and eternity, and at the same time with the awakening minds of primitive peoples. They will read of a White Ribbon Band with 600 members in the little island

of Niué; of a jungle-tribe reclaiming the waste land East of Calcutta, and listening to the Gospel, brought to them by the Missionary in the *Tara*, our motor-boat; of nine Christians convicted locally of participation in a murder, and acquitted on appeal; of work done calmly and faithfully in China, torn as it is by warfare. There cannot be a venture anywhere on so large a scale with so few resources. It is a tremendous experiment designed to prove that Christ is Lord,

under all conditions of race and climate, in all stages of culture, over all that makes up human life. It is a defiant experiment, and it is working out, slowly indeed, but still, it is working out.

For what the Things Untold would add to the demonstration we have to wait. It is enough to know that the Things Told abundantly show that where Christ is brought to men now the old miracle is repeated.

Our Presbyterian Friends

At the Annual Meeting

Dr. Carnegie Simpson, Professor of Church History at Westminster College, Cambridge, preached the Annual Sermon for the Society and Dr. Donald Fraser spoke at the Annual Public Meeting.

The *Manchester Guardian* printed a warmly appreciative note on Dr. Carnegie Simpson's sermon, which fittingly expresses the general view.

"His Presbyterian confidence seemed to typify a church at peace with itself, sure of its past, and confident in its future. The text was 'The Nations shall bless themselves in Him.' Here, too, was the ordered preaching of the past: 'Firstly, secondly and thirdly,' 'and we shall further remark . . . and so close.' How wholesome and wise it was! But if the form was that of tradition the thought was modern and alert and quick to feel the impact of the moment's mood, the necessity of new approaches to the mind of to-morrow.

Common Markets and Common Minds

Missionary work, he said, has always been difficult, but there are new factors in the present difficulty. In commerce, education and nationalism the missionary met with new expressions of human experience and development. Trade meant a web of intercommunication, and if contact is established without Christianity the result is disaster. The lust of gold is the most ruthless of all lusts. "Secondly" he dealt with education—the "common mind", just as commerce meant "common markets". "Ideas and ideals do not reveal the love of God. God has declared it in Christ."

In speaking of nationalism the preacher had chiefly in mind the situation in China,

where he said the conception of the nation was supplanting the conception of the family in guiding the fortunes of the race. The Christian Church must accept full responsibility for this growth of nationalism in Eastern nations. "You made free men and free men demand free nations."

Dr. Donald Fraser

Dr. Donald Fraser (of the United Free Church of Scotland Foreign Mission) said that it was while listening to an address by an L.M.S. missionary that he gave himself to God for missionary service. He spoke of the extraordinary change in the attitude of the Dutch Reformed Church in South Africa in regard to missions: he declared that it was rapidly becoming one of the most missionary-spirited of Churches. Dr. Fraser had some grave things to say with regard to the inter-racial problem of white and black in South Africa. "The Christian solution," he suggested, "must always be along the line of co-operation. The black man must be given full opportunity for full development. My own experience is that there is no more lovable man on God's earth than the African. It is not legislation that can redeem mankind; the foundations of the world must always be spiritual and moral. The glory of the missionary enterprise is the making of new men and women after the fashion of Jesus Christ."

HERE AND THERE

Made from old Stamps

Congratulations to Mr. T. H. Earl who manages our Stamp Bureau, and made £129 5s. 7d. last year for the Society. His address is 4 Westcliffe, Kendal. Readers interested in stamps would do well to consult him.

Remember their Birthdays

Mr. Meggitt (Chairman of the Congregational Union of England and Wales) presiding at the Watchers' Prayer Union Meeting on May 12th, made the practical suggestion that cards should be sent to missionaries in the field to arrive on their birthdays—a list of which appears in the Watchers' Prayer Union Handbook.

Miss Lucie Owen

Our cover this month is from a photograph kindly lent by Miss Lucie Owen, who has been making a long journey in Africa and Madagascar for the Bible Society. She visited the stations of twenty-two different Missionary Societies, and her speeches were interpreted into forty-two different languages or dialects. Her trip lasted fifteen months, and must have brought welcome encouragement to many of our missionaries.

Four Generations in Travancore

On June 2nd, at Kodaikanal, the wedding took place of Miss Edith Hacker and Rev. Wilfred Scopes, of Jammalamadugu. Miss Hacker went to Neyoor in 1923 as a nursing sister. Her family has been connected with Travancore for ninety years. Her great grandfather founded the mission at Trivandrum, her grandfather followed Mead at Neyoor, lived there for twenty-seven years and saw the beginning of the medical mission. Her father, Rev. I. H. Hacker, was our missionary at Neyoor for forty-three years. He now lives at Kodaikanal whence his kindly thoughts range widely among old and new friends.

The Griqua Coinage

Collectors of coins know that the Griqua money is scarce and valuable. But the origin of the coins is not so well known.

In 1813 the L.M.S. sent out the Rev. John Campbell, of Kingsland, as their Deputation

to South Africa. He was a vigorous man who accomplished many ends. One of his unofficial acts was to supply the Griquas with a coinage of their own. He found them destitute of any circulating medium, and thought that the safety and speed of their trade ought to be improved if they had money which the missionaries, having first received it in payment of their grant from the Society, could circulate among the Griquas in exchange for food and labour.

The genuine coins bear the device of the dove and olive branch. Pictures of these as well as a full account of the whole matter will be found in Spink and Son's Numismatic Circular for April.

The Church in 1840

Micaiah Hill, the Calcutta missionary, went as a deputation to an English county (which shall be nameless), in 1840 and wrote to Head-quarters as follows:—

"I have been received with much cordiality and Christian kindness which surprised me when I discovered the great poverty of the little congregations and the struggles for a mere pittance on the part of the ministers to keep body and soul together."

One minister "receives from his congregation £8 per quarter and displeased some because he asked them to make it £10 10s. I baptised his twins—they make his children seven. Several of his people have little cards going about for penny subscriptions to help his salary. It never seems to have entered his head that a collection for the Missionary Society might diminish his income!

Mr. — has a son for whom he prays that he may become a missionary. Mrs. — prays that her son may become a missionary but hopes he will be a Home Missionary."

Ram Swarup's Farewell

The recent changes in the disposition of the Society's staff in India involved the transfer of the Benares District work to the Interior of India Mission. This letter has been received from our ex-Brahmin preacher Ram Swarup, whose career has been followed with great interest by many readers of THE CHRONICLE.

To the Honourable, Beloved, Secretary Sahib and his dear Lady—*Greeting.*

My dear Sir,

I have received, through the Rev. J. C. Jackson, the letter you sent, and he has read it to me. The hearing of your love-charged words conveying the message of mingled joy and sorrow evoked inward laughter and weeping. My rejoicing was because of your assurance of heart-remembrance of us, just as our Lord Jesus sought out the one lost sheep of the hundred—and sorrow on this account that the Mission—our Mother, so to speak, was leaving us. Just as the newly-weaned child has to leave the bosom of the mother. He still longs for the mother's milk but the mother applies the bitter substance which repels the child. However, I firmly believe that as it is impossible for the mother to forget her child, so you will not forget us.

On April 3rd Mr. Jackson conducted the service at Gopiganj Church, and we united in the Holy Communion. This was our Farewell Service in connection with the London Missionary Society. For our comfort and encouragement, Mr. Jackson told us three things.

1. I commend you to God.

2. To the word of His Grace, meaning that we should continue our study of the Sacred Scriptures.

3. To the inheritance among the sanctified, namely that we should cling together as a Church and value its privileges.

At this we all in the Church could not refrain from weeping. The Sahib also wept. Never shall we forget this three-fold exhortation, nor shall we forget your own message to us saying, "Though you are far, yet God is near. Trust Him".

Trusting that you will continue to remember us, I am,

Your Christian Brother,

Gopiganj,

RAM SWARUP.

April 9, 1927.

A Sunday in the Gilbert Islands

On Saturday, November 13th, 1926, the good old ship the *John Williams* brought me to the far off Gilbert Islands, perhaps the most remote of all the fields of the London Missionary Society.

Sunday the 14th, provided a full and varied experience. At 9 a.m. a united service was held to give the island an opportunity of meeting the "Secretary from London." Large contingents attended from the seven Churches of the island; also the students and schoolboys and girls of Roŋoroŋo. The church was crowded, and many stood outside the doors and windows during the hour and a half of the service. There must have been 800 present.

As one looked on that large congregation of many women and children, gratitude to God welled up in the heart for the many Gilbertese Christians, but let it also be remembered that of the population of over 30,000, a considerable number make no profession of Christianity. There is yet a

work of evangelisation for the Gilbertese to do in their own land.

The afternoon was devoted to an impressive Ordination Service, when five teachers were dedicated to the ministry.

(From V. A. Barradale.)

A Thousand at a Prayer Meeting

I attended one of the most interesting meetings in all my life on December 19th. It was a huge, open-air prayer meeting in the Victoria Market, and one thousand people must have been there, Hindus, Mohammedans and Christians. It was Mr. Gandhi and the Bishop of Calcutta who suggested the day, and prayer was asked for the South African problem, that God would guide the Deputation which the Indian Government had sent to South Africa to try and arrange a peaceful settlement between the Indian and South African peoples.

Dr. Varadarajula, a man who has been in jail for political offences, Rao Badhadur C. Viziaraghavachariar, Ex-President of the Indian National Congress, and one of the best known men in the country, the Chairman of the Town Council, and many lawyers were present, and I, as a Christian missionary, was asked to speak and pray for the success of the mission to South Africa. A Mohammedan and a Hindu also prayed. An old Christian long resident in Salem came away saying, "God has been honoured to-day, God has been glorified to-night". This is the way to make Christian prayer a real thing, and when Hindus ask us to come and pray for them, we are getting nearer to them and to God.

(From W. J. Hatch, Salem, S. India).

CROSSWORDS ON AFRICA

Solution of Competition set in June Chronicle
(page 129)

ACROSS—2 As. 3 Unit. 5 Boer. 6 An. 7 Me. 8 Tan. ganyika. 14 Coda. 15 Stand. 17 Xmas. 18 Toad. 21 Off. 22 Serowe. 26 Guat. 27 Hoe. 28 Lake. 29 Steam. 30 Hore. 32 Peanuts. 35 He. 36 Soap 38 Is. 39 Hemp. 41 Ujiji. 42 Canoe. 44 Jungle. 46 Bite.
DOWN—1 Bananas. 4 Sing. 5 Boys. 7 Moffat. 8 Tomtom. 9 Ada. 10 Antelopes. 11 It. 12 Ka. 13 Ant. 16 Dogs. 19 An. 20 Dark. 23 Rare. 24 Okea. 25 We. 27 Ha. 31 Bush. 33 Toe. 34 Sambo. 35 Hi. 37 PP. 40 Lion. 43 Herd. 45 Goat.

Winners of the June Crossword Competition

Miss N. Stevens, Silverdale, Burgess Hill, Sussex; Miss M. L. Bentall, "Lanyon", Partlands Avenue, Ryde, Isle of Wight; Mr. Bernard L. Horne, High Street, Moreton-in-Marsh, Glos.; Miss Jessie C. Ridge, Old Home, London Hospital, E.; Mrs. E. Matthews, The Manse, Hollingworth, Manchester; Mrs. J. Arnold Quail, 17 Layton Avenue, Mansfield, Notts.

Cuddapah Miniatures

By Gladys M. Rumpus

I



IN the early morning light I see a little figure kneeling in the short grass of the compound. He believes himself hidden by the trees that stand around him, and he is wholly absorbed in prayer. His whole attitude tells of the

intensity and reality of his worship.

His school-mates are laughing and chatting in the playground a stone's throw away, but a strange, new impulse has stirred within this little lad, and led him across the dew-wet grass to his sanctuary among the trees.

I remember that last Sunday afternoon I saw him in his class, listening while his teacher talked to the children about prayer. "And behold, some seed fell upon good ground."

II

FAITH is sitting on the rug, and telling it all to me with shining face and a heart of joy. "My old mother," she says, "was walking back to the village all alone. There is a steep hillside which one must climb, and she is so infirm. When she came to the place where the way is difficult she despaired of getting up the hill—all alone as she was, with nobody to help her. But then she thought of prayer! And as she prayed, she felt her wrists seized firmly by strong Hands, and Someone helped her up the hillside.

"She could see no one—but she felt the clasp of those Hands."

III

TIME: Any Sunday a few years back.

PLACE: Any school-house in the "jungle".

THE day-school scholars have assembled for Sunday School. They are only a very small proportion of the child-life in the village. But the rest, who work in the fields all through the week, are not considered capable of learning, even on Sunday, and they never come to Sunday School!

Devadass, aged six, he of the beautiful limpid eyes, now brimming with tears, stands

before the teacher. His tiny arms are folded in correct scholastic style across his breast, but his brown toes wriggle nervously in the sand of the floor, and the corners of his baby mouth are drooping.

"What is the nature of God?" thunders the teacher, holding the well-thumbed catechism in his hand as he towers above the row of dejected mites, his scholars. "You," and his voice sounds threatening as he shoots out his free hand towards the delinquent, "You. What is the nature of God?"

But now the tears overflow the long lashes, and Devadass knows that he is disgraced because he cannot remember that "God is omnipotent, omniscient and omnipresent". He has tried so hard to remember it, but the long words baffle him, and besides he has not the remotest notion what it all means! He only longs to escape from these perplexing questions, to run home and snuggle into his mother's arms. And would he not learn more about the nature of God there?

IV

TIME: Any Sunday now.

PLACE: Any school-house in the "jungle".

ON the sandy floor sit the Sunday School scholars. Row upon row of them, all the child-life of the village. Devadass is there, and all his little "Christian" friends, but a group of Sudra boys is there also, children whose parents worship the village god.

But hush! It is story-time! The children are leaning forward towards the teacher, evidently enjoying something good. Devadass has fixed his great eyes on the storyteller, and every now and then a little happy smile plays about the corners of his mouth. Once or twice he, and the others, contribute something towards the story, just a few spontaneous words which the teacher welcomes.

But as the story proceeds, there is a tense silence. It is the story of God's care for the baby Moses. This part is thrilling! Will the princess see that little basket-boat among the reeds? And if she does—?

But Devadass feels it will be all right. It must be, for God is watching the helpless baby, and God can make the heart of the princess pitiful. Yes, he knew it! God is stronger than the cruel king. The princess has laid the baby Moses in Jochabed's arms. Little Devadass leans back with a sigh of pleasure. How loving God is!

Consuls for God

Lifouans Rescue Lepers

ONE of the difficulties about missionary service is the impossibility of recording or broadcasting the better parts of it.

Long years may be spent in the wild, and only an occasional visitor will be in a position to pass on to the rest of mankind a glimpse of someone toiling heroically in splendid solitude. It is not a solitude to the missionary, for he has the Presence, but for us who would be the better for seeing him at his work, the missionary is out of sight.

Our Society has many in the field whose perseverance through long years has been a proper source of pride, but few can have

equalled the great record of Mr. and Mrs. Jas. Hadfield, of the Loyalty Islands. They went there in 1878 and retired in 1922. Forty-four years, broken only by three brief visits to England, were given to the service of God in the Loyalties. Mr. Hadfield produced a version of the scriptures in Iaian, and Mrs. Hadfield wrote "Among the Natives of the Loyalty Group". These are the visible

symbols of two lives wholly dedicated to a noble purpose. Of what they achieved it can only be said that the day shall declare it.

Fortunately one visitor who came to Lifou could both see things and write about them, and in the first chapter of Mr. Frank Lenwood's "Pastels from the Pacific" will be found the best record yet written of the life of the two missionaries there.

Last February Mrs. Hadfield passed on, and from his home in Somerset Mr. Hadfield sends the following narrative taken from her papers: it will show that the spirit of Christian service had been caught by the islanders:

From the notebook of a missionary's wife:

LIFOU.

Of late years leprosy has been increasing on the island to an alarming extent, and the Government officer has at length decided that all lepers should go to live on a small, practically uninhabited island named Lulihuth, which lies about 15 miles from the south end of Lifou. This small island is inaccessible to the average European owing to the precipitous rocks which guard its coast; also to vessels, when the sea is rough. The soil is too shallow to grow yams and such-like native food;

there is no fresh water to be had except what is caught in holes hollowed out of trees and which soon dries up under this Tropical sun. And it was on this poverty-stricken island, our poor lepers—with a subsidy of rice, &c., at stated times from the Government—were expected to spend the rest of their days. All seemed to go well for a time; then the Government, presumably finding the

cost rather heavy, withdrew their periodical supply of food, and ordered the chief of the district, named Bula, to bring all the lepers back to Lifou. Bula, however, objected to use his yacht (a cutter of about 40 tons) for such a purpose, and so "lay low".

There were a few other small vessels about the Island but their owners were unwilling to take a risk so great. Weeks and months passed—many of the lepers were dead—some left the island on rafts and were drowned.

About this time there was a large meeting of the Christian Endeavour Society. This



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Forty-four years in the Loyalty Islands
Rev. James Hadfield and the late Mrs. Hadfield

society had not been formed many years, but its members had already learned to exercise the spirit of Christ. The sufferings of the lepers were spoken of, and at once many of the young men volunteered to go and fetch them home if any vessel could be found. Through the influence of one of the members a vessel was secured, a sum of money from the collections being voted to defray the cost of hiring. The owner—no doubt touched by the noble spirit of the young men—refused to take any pay; a present of about £7 was, however, given to him later.

There is certainly no disease which fills these islanders with such horror and dread

as leprosy, and yet these volunteers overcame all repugnance and went off joyfully to Lullihuth on their errand of mercy.

The number of lepers was sadly reduced, and many of those left were too weak to walk. Our young men had wisely provided themselves with old garments, and taking up the poor lepers in their arms they carried them down to the boat, taking them ashore at Lifou in the same way, where they destroyed all their old clothes.

The parents of these brave young men were all savages and cannibals—need one say more! “Inasmuch as ye have done it to one of the least of these.” “By their fruits ye shall know them.”

THE POSSIBILITIES OF PRAYER



A Papuan Girl

[Photo by F. Hurley]

“THERE is a fundamental difference between the thought of Jesus regarding prayer and our way of regarding it. We think, as a rule, instinctively of the limitations of prayer, while the mind of Christ seemed always to be occupied with its possibilities.”—J. H. Oldham.

Let us Give Thanks

For the good news that comes from Papua and the South Seas of the inspiration of Mr. Barradale's visit.

For the loyalty of Chinese Christians to their faith under very difficult circumstances.

For the rising tide of missionary interest in the Home Churches.

Let us Pray

For a year of sacrificial giving in order that the needed income may be secured and the work abroad go on unhindered.

For the China Advisory Council, (whose task is a particularly difficult one) at their meeting next month.

For the Swanwick and High Leigh Conferences in August: for the speakers: for all the young people who attend.

For all native Christian workers—pastors, evangelists, catechists, Bible-women, etc. None deserve or need our prayer support more than they.

“When we have prayed to God for any mercy, we must second our prayers with our endeavours.”—MATTHEW HENRY.

“Prayer and pains, through faith in Christ will do anything.”—JOHN ELIOT.

A Tablet to Gilmour

Mongolia's Testimony

SEVERAL years ago a Joint Rally of Glasgow and Mid.-Lanark Young People's Unions visited the cottage where James Gilmour, of Mongolia, was born, and the Rev. E. Lloyd Morris, of Hutchesontown Congregational Church, Glasgow, suggested that a commemorative tablet should be placed on the wall of the cottage, which is on the roadside at Cathkin, on the way to Cathkin Braes Park (one of Glasgow's many public parks) situated on hilly ground overlooking the city from the south.

These two district unions have now accomplished this object by subscriptions from their affiliated societies, and the Gilmour Memorial Tablet was unveiled by the Rev. Thomas Bryson, a colleague with Gilmour

in China, on Saturday, May 14th, several hundred young Congregationalists being present. Rev. Alex. Pollock, M.A., President of the Congregational Union of Scotland presided, and two other L.M.S. Missionaries, Rev. James I. Macnair and Rev. Sydney Nicholson, Secretary for Scotland, took part in the ceremony. Interest was added to the proceedings by the presence of James Gilmour, Esq., and R. S. Gilmour, Esq., nephews of the missionary. Rev. E. Lloyd Morris, happily recovering from a serious illness, was also present.

The Tablet is of bronze, with white enamel lettering, and bears a tribute from Mongolia, "He had the likeness of our Saviour"



Rev. Thomas Bryson at the unveiling of the Gilmour Tablet.

"Our Gilmour"

A Romance of Mongolia

"Gilmour did something more than make a few pathways into the land of Mongolia. The fragrance of his life blossomed first on those lonely plains, but it spread until its aroma filled not a few of the Churches of Christ in the homeland. Gilmour did for the Mongol what Livingstone did for the African. He made Britain conscious of the needs of the people of the desert. He shewed what one man entirely consecrated to a single set purpose can do for a race. As Garibaldi by

his life of devotion and by his exalted patriotism, remade Italy in the minds of men, so Gilmour remade the Mongol. Or, as Booker Washington by his zealous striving for the good of his down-trodden negro fellows, lifted their desolate cause into world prominence and made multitudes think of people otherwise outside the range of their imagination, so Gilmour kindled in the men's minds the need of Mongolia".

(From "Our Gilmour" by Nelson Bitton. Livingstone Press 1/- Postage 1½d.

A Year of Crisis

Are You Ready?

The hardest year of service for foreign missions that our Churches have known during the past twelve years lies immediately before our L.M.S. workers. The crisis which, for some years past has been with difficulty postponed is now upon the directors, and this year must decide a great issue. This question has to be faced—Is the L.M.S. to go steadily, faithfully and hopefully forward with the work which God has committed to its missionaries, or must a halt be called while plans are made for definite retreat? It is now abundantly clear that a big uplift of missionary interest and loyalty must be made practically manifest or a drastic scheme of withdrawal must be accepted. The situation in which the Society finds itself by December next will guide the directors in their inevitable action.

All possible effort will be made in the interval between now and December to provide for every economy which is found to be consistent with efficiency. The work of the head-quarters of the Society will be passed under the most careful review, and no tradition or prejudice will be allowed to stand in the way of such reorganisation as may be called for. The Staff at head-quarters is of one mind in this matter. Whatever economies or changes are possible in this connection can, however, do little to meet the urgent financial crisis which we are facing. The only method of saving expenditure—if large saving should be called for—must take the form of a considerable reduction of missionary staff and of work in the mission-field. It is in that serious sense that the crisis is truly vital for our churches as well as for the L.M.S.

Our net deficiency stands to-day at a figure of £46,496. Meantime our income from the supporting churches is inadequate by at least £25,000 a year. The increase of the

home income by this amount would remove the immediate peril of withdrawal, and enable the directors to take the needed steps to reduce the deficiency. To add to this existing deficiency, however, means the loss of a field of missionary service, and the Board must face the question—which field shall it be? Only our Churches can set the problem aside. The Board will be asking *you* and *your* church to say and to show whether withdrawal is, or is not, to take place.

At the root of it the position of the Society is a reflection of the spiritual life of our churches. In some cases, especially in industrial centres and districts, financial ability to do more than at present may rightly be questioned, but over our constituency as a whole the main problem is not one of money but of soul. An uprising of the will to evangelise would meet every need, not only of the L.M.S., but of the whole Church. Nor is it simply machinery in the form of organisation which fails us—it is the motive power. If the fires of God may burn within us all the wheels will go round, *but not until that fire burns*. Deficiency is one of the fruits of dullness and the end of such dullness is death.

Breathe on me, breath of God,
Blend all my soul with Thine,
Until this earthly part of me,
Glows with Thy fire divine.

All our people are, therefore, asked to prepare themselves as individuals and churches, by renewed and regular prayer, for the heavy work which lies ahead. Information and request will be set before every Church during the next month or two, and a consecrating preparation for the biggest home missionary task of our generation is upon us all as a deep necessity.

N.B.

How to Make Boxes Useful

IN a Southern town the Secretary is making a canvass of all the Church members in order to get them to take and use the L.M.S. collecting box with "the Hope of the World" picture on it. There will probably be sixty boxes in use there soon.

She Did What She Could

At a London Sunday School recently, a little girl responded to an appeal for friendship and sympathy with the children of China by offering her two school prize books which she hoped might be sent to China.

"Upon a Peak in Darien!"

By J. C. Harris

HIGH above the grimy streets of Woolwich, on Bostall Heath, stands Shornells, a delightful Guest-house, hidden amongst pine trees, and gorse bushes. Here there gathered one Monday in May, some thirty ministers under the chairmanship of the Rev. Arthur Pringle, for a Conference arranged by the L.M.S. How would you feel if you could spend three days with Columbus or Captain Cook? We felt like "stout Cortez and his men, when with a wild surmise they stared at the Pacific, silent upon a peak in Darien". Except that we were not silent—but full of eager questions. First came Mr. Sumitra who spoke of the Nationalism of India, and challenged our complacencies. Sumitra is an amazing little man. Quiet in speech, with wonderful English, nimble in thought and quick in retort, he made us see into the restless mind of Young India. Then came Mr. Sparham, of China, who moved with sure foot amongst the tangled paths of our perplexities. To be under the same roof as Sparham is an education. We had to clean our own boots, and we wanted to have the honour of cleaning his—not that they needed it! Under his patient interpretation the puzzle of China took on new meanings, and the hope of China began to emerge. Ernest Dugmore, a Colonial-born son of South Africa, traced the history of Christian enterprise in the Cape, and Mr. F. C. Linfield gave us his impressions of an official visit as a Government Commissioner to East and Central Africa. In the afternoon Mr. Kenneth MacLennan thrilled us with an account of the remarkable developments of co-operative action between the Churches during the past twenty years. If only that speech of his—a torrent of facts glowing with conviction and hope, could be broadcast—what a vision would capture the Church to-day! In the evening came Ross, of Central Africa. He spoke of his dreams and how they are coming true. He made us see the lonely graves of the pioneers, the wide uplands, the vast valleys, the fetid swamps; and told us how the highways of God are being driven across the wilderness. We sat there in the deepening twilight, with the sun shining over Woolwich Arsenal, and the Thames, and he made us see the lepers, the witch-doctors, the children of slaves, lifted, re-made, delivered by the touch of Christ. He told us of the swamps, blossoming with English violets, and "strawberries as big as bananas"; of cotton fields, and garden cities, where dirt and savagery had held imme-

morial sway. We heard of the introduction of beds into huts "to raise the people at least eighteen inches in the social scale!" How small we felt as we looked at this little man—and how great at being allowed to share his vision and his task! The Conference closed with an address by Mr. Godfrey Phillips on "Missions as a verification of the Uniqueness of Christ". It was a magnificent apologia, and a wholesome tonic. Nelson Bitton had given us a masterly view of the present position of Christianity in the World which had set us on our feet and made us open our eyes, and this closing talk made us hear the Voice saying "Who will go for us?"

Other speakers were Miss Hutchings on the possibilities of the Sunday School, Mr. Chirgwin on Organisation of the Church (and everything else in the world!), Edward Shillito on new literature. It is impossible to measure the value and influence of such a conference, and the unknown hosts who made it possible, and the speakers who inspired it, are all to be congratulated, and thanked.



THE PARTICULAR PERSON

(With acknowledgements to the W.M.M.S. "Foreign Field")

COME TO SWANWICK AND HODDESDON

Swanwick, 13th—19th August, 1927

REGISTRATION forms are coming in day by day and it is becoming a question whether for the third year in succession we shall have to increase our accommodation to the maximum of 350 by using tents.

More Churches and Sunday Schools are sending officially appointed representatives this year. We are grateful to secretaries who have written in good time asking us to reserve places. We hope to have all names of appointed delegates early in July.

Shall We Order Tents?

Once again we must remind friends that if they postpone booking until after July 11th they run the risk of finding there is no room. This is an agitating time for the Conference office! The other day we added up the entries to the various sections—Men's, fairly good: Women's, very good: G.A. and Y.M.U.—not so good as last year; Education Group, a good start; Sunday School section, good in parts. These notes are written at the end of May so there is time for the G.A. and Y.M.U. to see that their bookings equal last year's. What about those tents? We should like to order them on July 11th. We don't want to disappoint the young men who have made a special request for a place in tent A.

WHAT WILL IT COST?

Swanwick, 13th—19th August

Chairmen, Rev. McEwan Lawson and Miss D. Mack Smith. The devotional sessions will be taken by Rev. F. H. Ballard, of Bristol. Fee, £3, including registration fee of 7s. 6d. Registration forms are now ready and may be had on application to Mrs. Parker Crane, L.M.S., 48, Broadway, Westminster, S.W.1. Railway vouchers for reduced rail fare will be issued for this conference.

A new Africa Film

All who saw "India To-day" will be glad to know that arrangements have been made for the showing of a new film entitled "Africa To-day" at the Polytechnic Theatre, Regent Street, for four weeks, October 24—November 19, 1927. As in the case of "India To-day" the film is a co-operative effort by the Missionary Film Committee, representing seven British Missionary Societies, and is produced

High Leigh, Hoddesdon, 26th—29th, 1927

This conference specially arranged for Missionary Secretaries in Churches and Auxiliaries has a most attractive programme.

Moseti, the young African student from Khama's town, will be there to speak about his country and help us to understand the subject of next year's united study.

Mr. T. T. Lew will speak of his native China; and High Leigh itself is so lovely and exhilarating that all who go there find it a place of real holiday.

The Society is faced with the very grave task of increasing its income during the current year by £25,000. This means a call to all of us to perfect our plans and to give ourselves more whole-heartedly to prayer for that spiritual revival in the Churches and in our own hearts and lives without which we cannot hope to meet the call God is sounding in this present emergency.

The High Leigh Conference thus comes at a most critical stage in our L.M.S. history. There will be plans and suggestions for the winter's work of the utmost importance to be put before the Conference; there will be the fellowship which comes from a number of those with a common concern living and thinking together, and above all, there will be the inspiration of quiet and prayer in beautiful country surroundings.

High Leigh, 26th—29th August

A conference for Missionary Leaders and Campaign Officers will be held at High Leigh, Herts. Chairman, Rev. E. W. Franks. Devotional sessions will be taken by the Rev. D. W. Langridge. Fee £1 12s. 6d., including registration fee for 7s. 6d. Week-end tickets will be available for this conference. Registration forms are now ready and may be obtained from Mrs. Parker Crane, L.M.S., 48 Broadway, Westminster, S.W.1.

For Seven Societies

under the direction of Mr. T. H. Baxter. While the pictures will cover the every-day life of the peoples in the Cape Province, Rhodesia, Nyasaland, Kenya, Uganda, and Belgian Congo, a connected theme will run through the whole. "Africa To-day" promises to be a most interesting and educative film. Full particulars will be given in a later issue of the magazine.



An Uphill Road in India. By M. L. Christlieb
(Allen & Unwin, 6s.) (Livingstone Bookshop,
6s. 5d. by post).

A FAMILIAR sight on the Indian hills is that of the farmer patiently cultivating fields on the steep slopes. "What a task," thinks the watcher. "How hard it must be to climb with the necessary tools from the valley below, to work on such sloping ground, perhaps to have all one's efforts made of no avail by torrential rains, or by the failure of the monsoon." Such is a parable suggested to the reader of Miss Christlieb's book, the intimate record of twenty years of work.

Miss Christlieb introduces her readers to some of India's choice spirits who are among her many friends in that country. "Mr. Rangavachari (a Brahmin lawyer friend whom she asked to help her in translating Bible stories into simple Telugu for villagers) was waiting for me at the Rest House when I arrived somewhat dishevelled after eighteen miles in the cart. That man has the quickest, courtliest understanding. "You are tired from the journey; you will want a bath. I will just wait here; I have nothing to do. Take an hour or as long as you like." He had come at my request, not on his business at all, and is a busy lawyer! I performed a hurried toilet; then we talked on end. He is going to translate the stories, is it not good of him? He liked the diamond story and the market story. I could see he was less enthusiastic about the story of Zacchæus and the others, but he will do them nevertheless. He told me of one of their stories in return. A disciple of Krishna was so devoted that the god appeared to him and offered to bestow any gift he chose. The man said, "To serve at thy feet, to have fellowship with all thy worshippers, to love all living things—that is my choice."

"And what could be more beautiful," added Rangavachari, "than this answer?"

"Only this," I said, "and is it not the crowning feature of Christianity? And to save someone lost. That is what the story of Zacchæus illustrates; he was being lost."

"Let us make him a toddy-shop keeper in the story," suggested Mr. Rangavachari, "a toll-gate keeper is not known to untravelling villagers, nor is he despised."

* * *

"I am down in the dumps. The universe is a sodden suet pudding and I a depressed currant in the middle, well caught in its thick and visionless opaqueness." Thereafter comes the explanation of the depression, the (to missionaries) familiar experience of having a promising mission school spoiled by an offended person of influence in the village. But a few days later the depression is swept away by a flood of success. A marvellous movement among the caste community. Large groups of people ask for teaching, workers are scarcely allowed time for rest or food. "I am going immediately for a tour among those villages where the people are pressing for instruction."

The strenuousness of such a tour is eased with incidents which appeal to the writer's ready sense of humour.

"Here are Miss Cullum and I having a rest on the tent floor as our luggage carts have not yet arrived, experiencing various joys of camp. The cook went in advance to prepare breakfast for us on arrival; but he seemed unable to obtain straw for the bullocks, or firewood, or any supplies at all. But Miss Cullum is one who tackles things in no roundabout way. To every visitor who approaches the tent she gives a clear hail: 'Ho, sir, we have no straw for the bullocks, no grass for the pony, there is no wood to cook with, great hardship has befallen; go to the village officer and tell him we must have straw and wood, go quickly. . . .'"

Children were playing in the tope (small wood or plantation). "Ho children! we have no straw, we have no wood, great trouble has come; go to the village. . . ." etc.

A passer-by walked near. "Ho, stranger! sir! what is your village? Why don't you answer? We have no straw, we have no wood," etc.

More children appear in the tope. "Ho, children." They crowded near, glad to peep inside the tent. "We have no straw, we have no wood. . . ."

I had lain there highly entertained; but exerted myself now to croak out, "Go, children, collect some sticks and bits, anything to make a fire with."

With the universal eagerness of children to help, they departed, urged on by Cull's "Yes, go, bring quickly". In a few minutes they returned with an assortment of twigs.

* * *

A friendly village woman who had been standing at a distance for a long time now took courage to come nearer. "Teach her something," Cull commanded, and obediently I sat down with her in a corner of the tent to teach her something. "Oh, how beautifully you speak," said Cull afterwards; "how that woman listened to you; now she won't forget that story."

Next day, mid-day. "Here is that woman again," said Cull. "There now, see how you impressed her, I think she wants to learn more."

Highly gratified, I beckoned the woman near. "You remember the words of yesterday?" I asked kindly.

"Everything, every word; I have forgotten nothing."

It was hard not to swell visibly. "Tell me what you remember."

"We have no straw, we have no wood, great trouble has come, go to the village. . . ."

I retreated in a hurry.

All people interested in India and in foreign missionary service will be well rewarded if they buy and read this record of twenty years of uphill work done by one who has exceptional gifts both for the doing and the telling.

C.M.P.

*Any book reviewed in these pages can be ordered from The Livingstone Bookshop
See advertisements.*

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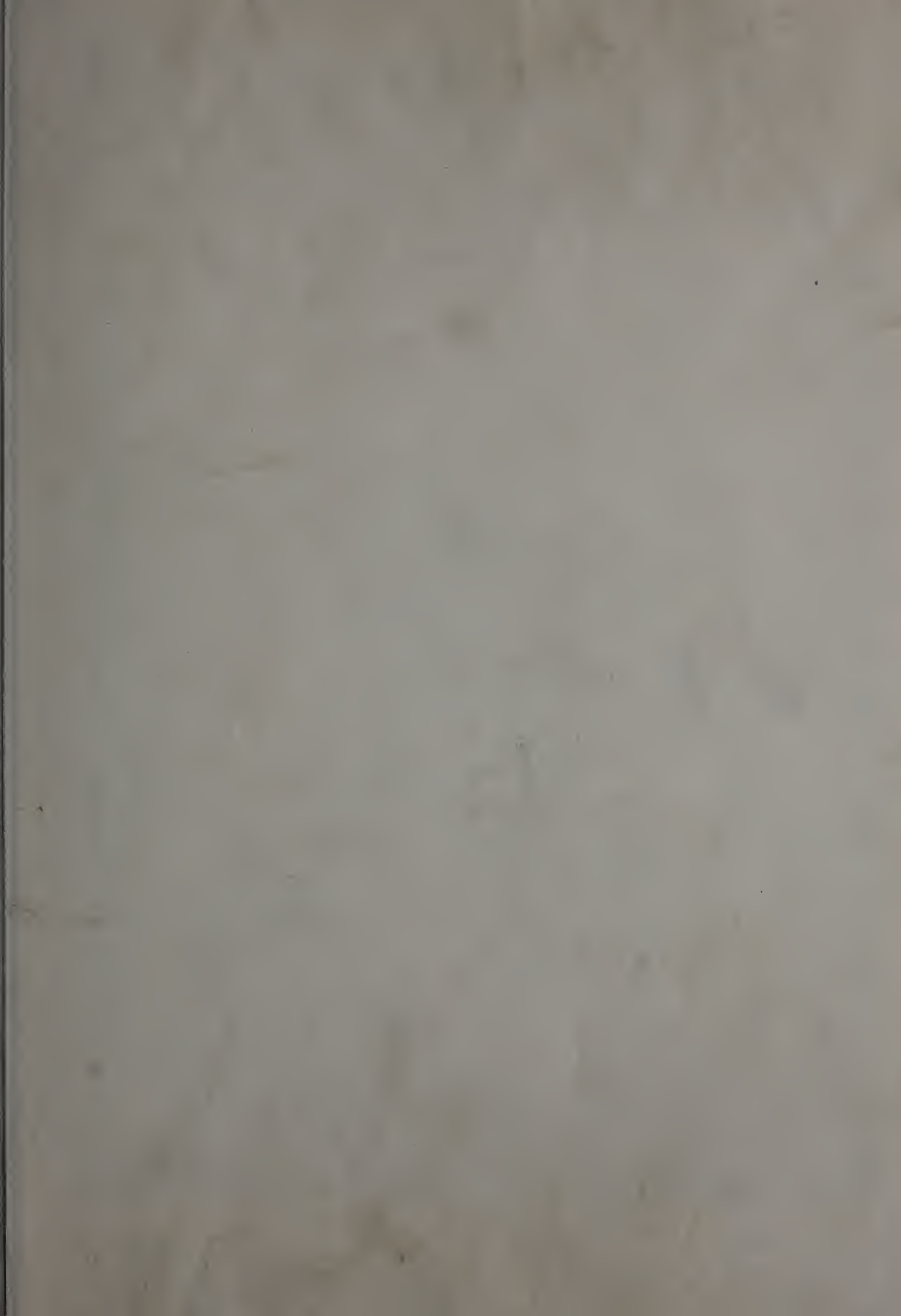
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